



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |   |  |
|---|--|
| <p>1. <i>Qad (already and affirmatively) heard Allah say (of) which<sup>u</sup> mutually [she] pleads (to/with) you<sup>g</sup> in her husband and [she] complains to Allah; and Allah hears you both dialoging; verily Allah (is) Sameeon (Acute-Hearer/ nabler of others to hear/ favorable Answerer to prayer)<sup>1</sup> Ba'sseeron (keenly: Seer/ Omniscient).</i></p>  | <p>قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ<br/>فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ<br/>وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ<br/>سَمِيعٌ بَصِيرٌ ﴿٥٨﴾</p>   |
| <p>2. Who<sup>r</sup> youdbaherona<sup>2</sup> (they that say to their wives: you are on me like my mother's back) of you<sup>b</sup> of their women, en(not) they<sup>y</sup> their mothers; not their mothers except whom<sup>v</sup> begotten<sup>y</sup> them; and verily they surely say a <i>munkaran</i> (rationally objectionable/ Sharey'ah prohibited) of the say and a mendacity; and verily Allah (is) surely Afonwon (multitudinous Pardoner), Ghafooron (iterative Forgive).</p>  | <p>الَّذِينَ يُظَاهِرُونَ مِنْكُم مِّن نِّسَائِهِمْ<br/>مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتَهُمْ<br/>إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ<br/>مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا<br/>وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٥٩﴾</p> |
| <p>3. And who<sup>r</sup> youdbaherona<sup>3</sup> (they that say to their wives: you<sup>y</sup> are upon me like my mother's back) of their women afterwards they<sup>z</sup> return for<sup>4</sup> what they<sup>z</sup> said then freeing a neck-she<sup>y5</sup> from before that yatamas'sa ([both] touch/-come-on to/ have sexual relation with each other); tha'lekum (collective-afar-that)<sup>x</sup> (to be) exhorted<sup>6</sup> you<sup>z</sup> by it;<sup>x</sup> and Allah by what you<sup>z</sup> work (is) Proficient.</p> | <p>وَالَّذِينَ يُظَاهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ<br/>يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ<br/>مِّن قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ<br/>تَوْعِظُونَ بِهِ ۚ وَاللَّهُ بِمَا<br/>تَعْمَلُونَ خَبِيرٌ ﴿٦٠﴾</p>                              |
| <p>4. Then whoever [he] found not<sup>7</sup>, then fasting two consecutive months from before yatamassa ([both] touch/come-on to/ have sexual relation with each other); then whoever [he] could not, then ett'aamo (giving to:</p>  | <p>فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ<br/>مُتَتَابِعَيْنِ مِن قَبْلِ أَنْ يَتَمَاسَا<br/>فَمَن لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ</p>  |

<sup>1</sup> The word "Sameeon" = "سميع" means: possessor of rather acute hearing capacity, plus in the case of Allah enabler of others to hear.

<sup>2</sup> The word "youdbaherona" = "يُظَاهِرُونَ" has several meanings. However, in this context it is associated with "الظهار" which was the pre-Islamic Arab way of divorcing their wives, by a person saying to his wife: "you are upon me like my mother's back." That is because the "back" is considered as the place of "riding." When a man is having sexual relation with his wife, it is as if he is "riding over her." Thus, the "back" is a lofty metonymy (indirect declaration of intent) with respect to "having sexual intercourse." Hence, once a person expresses "الظهار" to his wife, then that means it is a full divorce. When Islam was established "الظهار" was prohibited. See اللسان.

<sup>3</sup> Ibid for "youdbaherona."

<sup>4</sup> In the word "لما" has the letter "ل" = "for." This letter "ل" = "for" was taken to mean "عن" or "عما" or "في" by some Qur'an commentators. The fact remains that Allah said "لما" i.e. used the "ل" not any others. Had He wanted others He surely could or would have done that. So, I believe that the expression of "الظهار" is divorcing the wife. That is what they said. That means they prohibited themselves from having any sexual relation with this particular woman, which used to be their wife. Therefore, after the expression of "الظهار" it is no more lawful for them to engage in any form of sexual relation with such a divorced wife, as the woman is no longer their wife. Now if they return for what they said, i.e. "الظهار" in other words for what they had already prohibited themselves of having, and now desire to have sexual relation of any kind with the already divorced woman, as their wife, then they have to expiate that by "freeing a believer's neck."

<sup>5</sup> The expression "freeing a neck-she" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave.

<sup>6</sup> The word "توعظون" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition. See البصائر.

<sup>7</sup> That is "found not" the wherewithal.

ingest/feed) sixty *meskee'nan* (not having sufficient material possessions); *tha'leka* (afar-that-it/that)<sup>x</sup> (is) to believe you<sup>z</sup> by Allah and His messenger; and *telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (are) Allah's limits; and for the unbelievers (is) a painful torment.

مَسْكِينًا ۚ ذَٰلِكَ لِمَتَّوْمِنُوا بِاللَّهِ  
وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ  
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠﴾

5. Verily who<sup>r</sup> *youbaddona<sup>8</sup>* (they who pursue mutual: anger-/opposition/and non-compliance to religious obligations towards) Allah and His messenger (had been) repressed they<sup>z</sup> just-as (had been) repressed whom<sup>r</sup> of before them; and *qad* (already and affirmatively) We descended *Aya'ten<sup>w</sup>* (messages) evidents-she;<sup>ym</sup> and for the unbelievers (is) a humiliating torment.

إِنَّ الَّذِينَ يُخَادُّونَ اللَّهَ وَرَسُولَهُ  
كَبُتُوا كَمَا كَبَّتِ الَّذِينَ مِنْ قَبْلِهِمْ  
وَقَدْ أُنزِلْنَا ءَايَاتٍ بَيِّنَاتٍ  
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿١١﴾

6. Day resurrects<sup>9</sup> them Allah together, then *youna'bbe'o* (inform by piece-of-significant-and-availing-news) them [He] by what they<sup>z</sup> worked; Allah *abssa<sup>10</sup>* ([He] comprehensively counted/reckoned) it<sup>x</sup> and they<sup>z</sup> forgot<sup>11</sup> (ceased paying attention to) it; <sup>x</sup> and Allah over every thing (is) *Shabeedon* (Witnesser/Testifier).

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ  
بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٢﴾

7. Have not seen [you<sup>s</sup>] that Allah knows what (are) in the Heavens<sup>w</sup> and what (are) in the Earth;<sup>w</sup> not be a *najwa* (secret-counsel) of three except He (is) their Fourth and nor five except He (is) their Sixth; and neither lesser than *tha'leka* (afar-that-it/that)<sup>x</sup> and nor more except He (is) with them, where whatever they were; afterwards *youna'bbe'o* (inform by piece-of-significant-and-availing-news) them [He] by what they<sup>z</sup> worked The *Qeyamater's<sup>w</sup>* (Judgment's) Day; verily Allah by every-thing (is) Omniscient.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا  
يَكُونُ مِنْ خِجْوَى ثَلَاثَةٍ إِلَّا  
هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ  
سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَٰلِكَ وَلَا  
أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا  
ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾

8. Have not seen [you<sup>s</sup>] to whom<sup>r</sup> (had been) restrained they<sup>z</sup> *a'n* (regarding) the *najwa<sup>12</sup>* (secret-counsel<sup>x</sup>) afterwards they<sup>z</sup> return for what they<sup>z</sup> (had been) restrained *a'n* it;<sup>x</sup> and *yatanajawna* (mutually secretly-counsel they<sup>z</sup>) by the sin and the aggression and the messenger's disobedience;<sup>w</sup> and if they<sup>z</sup> came (to) you<sup>s</sup> they<sup>z</sup> greeted you<sup>s</sup> by not what greeted you<sup>s</sup> by it<sup>x</sup> Allah; and they<sup>z</sup> say in their selves <sup>w</sup> *lanla* (why has not) torment us Allah for what we say; their sufficiency<sup>13</sup> (is) Hell<sup>w</sup> *yasslawna<sup>14</sup>* (they<sup>z</sup> broiled on/by) it;<sup>w</sup> so wretched the destiny.

أَلَمْ تَرَ إِلَى الَّذِينَ هُمْ عَنْ  
الْغَوَىٰ ثُمَّ يَعُودُونَ لِمَا هُمْ عَنْهُ  
وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ  
وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ  
يَحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي  
أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا  
نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا  
فَبِئْسَ الْمَصِيرُ ﴿١٤﴾

9. O you, who<sup>r</sup> believed they<sup>z</sup> if *tanajaytom* (mutually secretly counseled you<sup>c</sup>) so let not *tatanajaw* (mutually secretly counsel you<sup>z</sup>) by the sin and the aggression and the

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا  
تَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ

<sup>8</sup> The word "يُحَادُّ" means pursuing a mutual anger, opposition and non-compliance to obligations of religious duties.

<sup>9</sup> The word "يُبْعَثُ" carries several meanings, among them: sent, arouse, resurrected, awoken, and prompted.

<sup>10</sup> The word "أَحْصَى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

<sup>11</sup> The word "نَسِيَ" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

<sup>12</sup> The word "تَجَوَّى" means "secret-counsel" between two or more persons, not just counsel. See الراغب.

<sup>13</sup> The word "حَسْبُهُمْ" = "حَسْبُ فِي حِسْبِهِمْ" = "مُحْسِبُ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" = "حَسْبُ فِي حِسْبِهِمْ" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

<sup>14</sup> The word "يَصْلَوْنَ" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

|  |   |
|--|---|
| <p>messenger's disobedience; <sup>w</sup> and <i>tanajaw</i> (let-mutually secretly-counsel you <sup>z</sup>) by the <i>berre</i> (that which is dutiful) and the <i>taqwa</i><sup>w</sup> (reverential guarding against Allah's displeasure)<sup>w</sup>; and <i>ettaqo</i> (let reverentially guard you<sup>z</sup> not to displeasure) Allah, Whom to Him (to be) thronged you.<sup>z</sup></p>   | <p>وَالْعُدُونَ وَمَعْصِيَتِ الرَّسُولِ<br/>وَتَتَنَجَّوْنَ بِالْبَيْرِ وَالتَّقْوَىٰ وَاتَّقُوا<br/>اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦١﴾</p>  |
| <p>10. Verily only the <i>najwa</i> (secret-counsel)<sup>w</sup> (is) of the Satan, to [be] sadden whom <sup>r</sup> they <sup>z</sup> believed; and not surely <i>dha're</i> (harming/ hurting) them [be] a thing except by Allah's leave; and on Allah then let trust the believers.</p>   | <p>إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ<br/>لِيَحْزَبَ الَّذِينَ ءَامَنُوا وَلَيْسَ<br/>بضَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ<br/>وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٦٢﴾</p>   |
| <p>11. O you, who<sup>r</sup> they<sup>z</sup> believed if (had been) said for you<sup>b</sup> <i>tafas'sabo</i> (let-make-room you<sup>z</sup>) in the <i>majalis</i> (sitting-places), then <i>ifasabo</i> (let-make-room you<sup>z</sup>) Allah <i>yafsabo</i> (makes-room) for you;<sup>b</sup> and if (had been) said: <i>enshozo</i> (let-upraise you<sup>z</sup>) then <i>enshozo</i>; elevates Allah whom<sup>r</sup> they<sup>z</sup> believed of you<sup>b</sup> and whom<sup>r</sup> <i>oto</i> (they<sup>z</sup> had been accorded) the knowledge ranks;<sup>w</sup> and Allah by what you<sup>z</sup> work (is) Proficient.</p>   | <p>يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ<br/>تَفْسَحُوا فِي الْمَجْلِسِ فَاَفْسَحُوا<br/>يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا<br/>فَأَنْشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا<br/>مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ<br/>وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦٣﴾</p> |
| <p>12. O, you who<sup>r</sup> believed they<sup>z</sup> if <i>najaytom</i> (mutually secretly counseled you<sup>h</sup>) the messenger then <i>qaddemo</i> (let-advance you<sup>z</sup>) between your<sup>n</sup> <i>najwa</i>'s (secret-counsel's) hands<sup>w15</sup> a charity;<sup>w</sup> <i>tha'leka</i> (afar-that-it/ that)<sup>x</sup> (is) <i>khayron</i> (choicer/ superior/ worthier) for you<sup>b</sup> and <i>att'haro</i> (is more purging); then <i>en</i> (if) you<sup>z</sup> found not (the wherewithal), then verily Allah (is) <i>Ghafooron</i> (iterative Forgiver) <i>Raheemon</i> (iterative mercy Giver).</p>  | <p>يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ<br/>الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ<br/>نَجْوَانِكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ<br/>وَأَطْهَرُ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ<br/>غَفُورٌ رَّحِيمٌ ﴿٦٤﴾</p>  |
| <p>13. Have you<sup>c</sup> disquieted<sup>16</sup> (your selves) to advance between your<sup>n</sup> <i>najwa</i>'s (secret-counsel's) hands<sup>w</sup> charities<sup>w</sup>; so <i>edh</i> (whereas) you<sup>z</sup> did not and relented on you<sup>b</sup> Allah, then <i>aqemo</i><sup>17</sup> (let-you<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and <i>aa'to</i> (let-you<sup>z</sup> accord and fulfill the obligations of) the <i>Zakata</i><sup>w18</sup> (prescribed percentage of personal possessions)<sup>w</sup> and let-obey you<sup>z</sup> Allah and His messenger; and Allah (is) Proficient by what you<sup>z</sup> work.</p> | <p>ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ<br/>نَجْوَانِكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا<br/>وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ<br/>وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ<br/>وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٦٥﴾</p>   |
| <p>14. Have not seen [you<sup>s</sup>] to whom<sup>r</sup> <i>tawallow</i> (they<sup>z</sup> allied) a people ired on them Allah; neither they (are) of you<sup>b</sup> and nor of them; and <i>yablefona</i> (they<sup>z</sup> swear) on the lie while they know.</p>   | <p>أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا<br/>غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ<br/>وَلَا مِنْهُمْ وَتَحْلِفُونَ عَلَى الْكَذِبِ<br/>وَهُمْ يَعْلَمُونَ ﴿٦٦﴾</p>  |
| <p>15. Prepared Allah for them a torment severe; verily they: fouled what they<sup>z</sup> were working.</p>   | <p>أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا<br/>إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٦٧﴾</p>  |
| <p>16. <i>Ettakhtho</i> (they<sup>z</sup> took-and-presumed) their <i>ayma'na</i> (oath.s) a <i>junnatan</i> (covert/shield), so they<sup>z</sup> repelled a'n (off) Allah's path, so for them (is) a humiliative torment.</p>   | <p>اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ<br/>سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿٦٨﴾</p>  |

<sup>15</sup> The expression "between the hands" is a lofty Arabic tongue expression meaning; before.

<sup>16</sup> That is: have you stinted regarding charity?

<sup>17</sup> That is you<sup>z</sup> up/sustain/maintain all the rituals necessary.

<sup>18</sup> See the *Lexicon* attached to this Translation for what exactly is the *Zakab* and its implications.



|   |   |
|---|---|
| 17. Never enriches/suffices <sup>19</sup> a'n (regarding) them their possessions and nor their children of Allah a thing; those (are) The Fire's <sup>w</sup> companions; they (are) in it <sup>w</sup> immortals.  | لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ<br>مِّنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ<br>النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾  |
| 18. Day resurrects <sup>20</sup> them Allah together; then yablefona (they <sup>z</sup> swear) for Him just-as yablefona for you; <sup>b</sup> and they <sup>z</sup> reckon that they (are) on a thing; lo, verily they, they (are) the liars.  | يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ<br>لَهُ كَمَا تَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ<br>أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ<br>الْكَاذِبُونَ ﴿١٨﴾  |
| 19. Overwhelmed on them the Satan; so [he] (caused) them (to) forget Allah's thekra <sup>21</sup> (Qur'an); those (are) the Satan's party; lo, verily the Satan's party they (are) the losers.  | اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ<br>ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ<br>أَلَّا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ<br>الْخَاسِرُونَ ﴿١٩﴾  |
| 20. Verily who <sup>r</sup> youhaddona <sup>22</sup> (they who pursue mutual: anger/ opposition/ and non-compliance to religious obligations towards) Allah and His messenger, those (are) in the athalleen <sup>23</sup> (they who are humbled and subdued).   | إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ<br>أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾  |
| 21. Wrote Allah: surely assuredly <sup>24</sup> prevail I and My messengers; verily Allah (is) Strong, Mighty.  | كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا<br>وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾  |
| 22. Not find [you <sup>s</sup> ] a people they <sup>z</sup> believe by Allah and The Day The Last, mutually affectioning whom-ever ha'dda (he who pursued mutual: anger/ opposition- / and non-compliance to religious obligations towards) Allah and His messenger, and albeit they <sup>z</sup> were their fathers or sons or brothers or their clan; <sup>w</sup> those, wrote Allah in their hearts the belief and [He] supported <sup>25</sup> them by Roohen <sup>26</sup> (The: Qur'an/ revelation- / mercy) of Him; and [He] admits them (in) paradises <sup>w</sup> - / gardens <sup>w</sup> run <sup>w</sup> from under it <sup>w</sup> the rivers; immortals they <sup>z</sup> (are) in it; <sup>w</sup> delighted (is) Allah a'n (regarding) them and delighted they <sup>z</sup> [too] (are) a'n Him; those (are) Allah's party; indeed, verily Allah's party they (are) the thrivers. | لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ<br>وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ<br>حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا<br>آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ<br>أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي<br>قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ<br>مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ<br>تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا<br>رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ<br>أُولَٰئِكَ حِزْبُ اللَّهِ أَلَّا إِنَّ حِزْبَ<br>اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾ |

<sup>19</sup> The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

<sup>20</sup> See footnote 9 above regarding بعث.

<sup>21</sup> As The Qur'an has Allah's Criteria of prescriptions and proscriptions.

<sup>22</sup> See footnote 5834 above regarding يحادد.

<sup>23</sup> The word "athalleen" is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

<sup>24</sup> The "ل" in "لأغلبن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

<sup>25</sup> The word "أيدهم" comes from the "أيد" which is that "(divine) Might," as in the Ayah: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone has.

<sup>26</sup> It is stated in "اللسان" for the word "ar-Roob" = "Roohen" and "ar-Rawh" two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, "ar-Roob" (the Roob) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) The Qur'an, (4) the revelation (Qur'an or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest. +